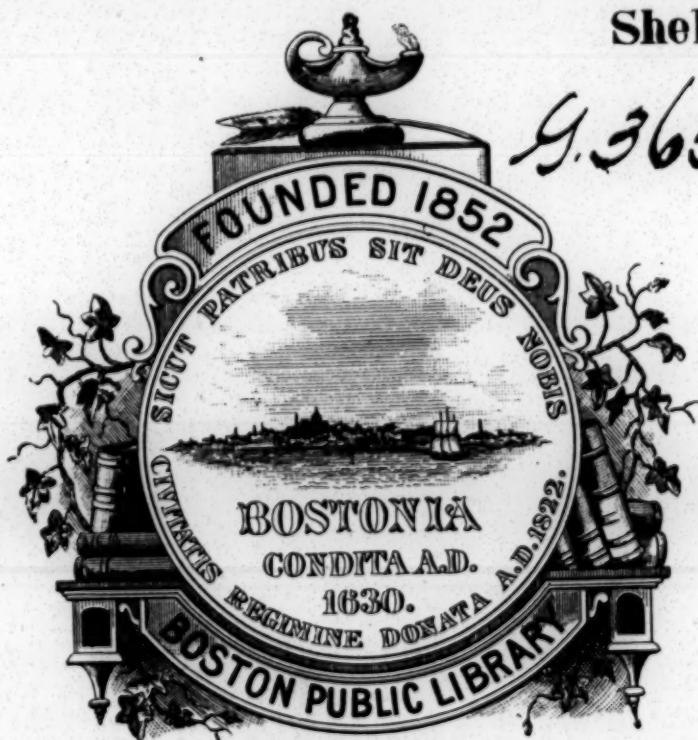


John A. Lewis.

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No. 12. THE
CHURCH
OF 9.365
ROME

Evidently Proved

Heretick,

By *Peter Berault, Dr.*

Who abjured all the Errors of the
said Church in *London* at the
Savoy upon the 2^d. day of
April 1671.

Heretici sunt, qui supra Scripturam sapiunt.
Iræneus Lib. 5. Cap. 17.

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BOSTON,

Printed by *S. Green* for *James Couse* :
1685.

Mrs John A Lewis
(18132)
June 2/90



To the Right Reverend Lord

HENRY,

Bishop of LONDON,

Dean of His Majesties Chappel, and one
of His most Honourable Privy Council.

Solomon saith, There is nothing new
under the Sun. *This My Lord, be-
ing true, whatsoever hath been writ-
ten before, to discover the Errors of
the Roman Church, and whatsoever I may
say, will appear but a Repetition. This Con-
sideration hath a long time put a stop to my
Pen, and I believe that I should never have
written upon this Subject, if my Conscience had
not obliged me, and my Friends incited me to
do it.*

*That which here I present to you, My Lord,
is the Church of Rome clearly proved Here-
tick, which is the reason why I have forsaken
it; and when I present this Discourse to*

The Epistle Dedicatory.

your Lordship, I offer it to a Person as much famous by his deep Knowledge, as by his Virtue. I do not design here to prove the one and the other, my insufficiency hindreth me, and your Modesty forbiddeth it me: And it should be very unprofitable, since this whole Kingdom is fully convinced of it; your Eminent Dignities, wherein you acquit your self so worthily, and the Godly and Learned Instructions that you give to your People both by mouth and writing; the particular esteem that the King, and all the great and learned of this Kingdom have for your Person, and the love and respect that all your Sheep have for you, as for a true and good Shepherd, are sure marks that what I say is truth.

I hate flattery, I love sincerity, I know you do not desire to be praised; therefore I will finish this Epistle, saying, that since every body esteems, Honours, and loves you, it is an evident sign that they are convinced of your Merits.

I do not speak of the zeal that you shewed these last dayes in opposing vigorously the pernicious Sentiments of the Papists, and the endeavouring to discover the Authors of so cruel
and

The Epistle Dedicatory.

and horrible a Conspiracy. I will only write here, that it may be said of you, that which St. Paul saith, I have fought a good fight, I have finished my course, I have kept the Faith, henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous Judg shall give me: Tes certainly, My Lord, this just Judg will give you this Crown, that he promiseth unto all his good and faithful Servants; and if he desires to give it you, it is because you are still useful in this World to instruct and convert Souls. Since then those only which continue to the end do enjoy it, I pray to God to give you perseverance, and most humbly beg this favour of you to believe me with respect,

My Lord,

Your most Humble and Obedient

Servant,

PETER BERAULI.

THE
ROMAN CHURCH
Evidently proved
HERETICK.

MAny if they write but a Pamphlet are wont to make a great Preamble; they build, as the Proverb saith, the Door bigger than the House; they promise much, and perform but little. That I may not be guilty of such a fault, and intending to be brief, I shall immediately enter into my Subject, and prove thus, that the Church of *Rome* is Heretick.

That Church which is obstinate in her errors, is Heretick; the Roman Church is obstinate in her errors, *Ergo*.

The Major Proposition is true, and granted by all Divines; as for the Minor, which is in question, I prove it thus.

That Church which refuseth to obey the holy Scripture in several points both of Faith and Practice, is obstinate in her errors: The Roman Church refuseth to obey the Holy Scripture in several points, both of Faith and practice, *Ergo*.

The Major Proposition is true, and granted by all Divines; as for the Minor which is in question, I prove it thus. That Church which refuseth to obey the holy Scripture in several points both of faith and practice, is obstinate in her errors; the *Roman Church* refuseth to obey the holy Scripture in several points both of faith and practice, *Ergo*. The Major Proposition is also true and granted by all Divines; as for the Minor which is in question, I prove thus.

That Church which addeth something to the Holy Scripture, and diminisheth from it in several points, both of Faith and Practice, and thinketh above that which is written, refuseth to obey the Holy Scripture; for we are commanded not to add to the Word of God, nor to diminish from it, *1 Cor. 4. 6*. And *Paul* forbids to think above that which is written. But the *Roman Church* addeth to the Holy Scripture, and diminisheth from it, and thinketh above that which is written, in several points both of Faith and Practice. *Ergo*. She refuseth to obey the Holy Scripture, in several points both of Faith and Practice; *ergo*, She is obstinate in her errors; *ergo*, She is Heretick. That the *Roman Church* addeth to the Holy Scripture, and diminisheth from it in several Points both of Faith and Practice, and thinketh above that which is written, I shall endeavour to prove it evidently.

In the first place it is written in the Law,
which

which God did pronounce and Write, *Exod. 20. 4. Thou shalt not make unto thee any graven Image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth, thou shalt not bow down thy self to them, nor serve them. & Deut. 4. 15. Take ye good heed unto your selves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire, lest ye corrupt your selves, and make you a graven Image the similitude of any figure, the likeness of male or female, and in Isaiah 40. 18. it is said, To whom will ye liken God, or what likeness will ye compare unto him.*

The Roman Church maketh graven Images and boweth down her self, and prayeth to them, worshippeth, kisseth, and serveth them, and offereth Incense to them: She maketh also Images of God the Father in the shape of an old Man, holding the Globe of the World in his hand; & of the Holy Ghost, in the form of a Dove. And though the Council of *Constantinople* condemned the worshiping of Images, & did forbid the placing them in Oratories & Churches, where the Divine Majesty is worshipped, nevertheless the Church of *Rome* sets them up, and ordains that they shall not only be received into places of Adoration, but also shall be adored & worshipped: And the Bull of Pope *Pius* the fourth, containing the form of the Oath for professing of Faith, dated at *Rome* in the Year, 1564. makes Image-worship absolutely necessary to be believed by all men, as an Article of Faith. And most firmly I avouch (saith he) that the Images of Christ, and the Mother of God alwayes Virgin, and the other Saints

Saints are to be had and retained, and that to them honour and veneration is to be given. Then it is manifest she addeth to the Holy Scripture, and thinketh above that which is written. And she must not say to excuse herself, that this forbidding is only against Idols, and not against Images, because these words following (*nor any Likeness of any thing*) do contain and signifie the one and the other, I mean both Idols and Images.

Likewise she must not say that she worshippeth and serveth them with a service of δουλεία and not with a worship of λατρεία for besides this distinction is new, and unused in the Primitive Church, and not found in the Holy Scripture; it is alwayes true, the Roman Church addeth to the Word of God, and thinketh above that which is written. It is certain: according to her own confession, she worshippeth with a worship of λατρεία the Images of God the Father, the Son, and of the Holy Ghost, and of the Cross. And these words of Samuel, *Prepare your hearts unto the Lord, and serve him only*, do destroy all these distinctions of the Roman Church concerning the service of δουλεία and worship of λατρεία and that it is a flat Idolatry to worship God in any Image is exprest and manifested by the Children of Israel, when they made the golden Calf to be a representation of God; for the Text, (*Exo. 32*) sheweth

sheweth that it was Idolatry, for which many of them were plagued and punished : and yet their meaning was to worship the true God in the Calf; for they were not so simple as to think or believe that that dead Idol or Image was God; and therefore the Idolatry of the Church of Rome is as gross and wicked as theirs was.

Pray let us represent to our selves two Souls, one Protestant and the other Papist, and both before Jesus Christ at the fearful day of his Judgment. If Christ ask the Protestant Soul, why she did not make Images, nor bow down her self to them, nor worship them, nor serve them; she will answer him, it is because thou didst say unto me, *thou shalt not make unto thee any Graven Image, or any likeness of any thing; thou shalt not bow down thy self to them, nor serve them.* And if Jesus Christ, as I suppose should say unto her, thou oughtest to understand thereby Idols, and distinguish between the worship of *ατρεια* and *δεια* and hearken unto the Romish Church; she will reply boldly, Lord, thou didst tell me in thy Gospel, *Mark 7. 7. In vain do they worship thee, teaching for Doctrines the Commandments of men.* Thou didst tell me by St. Paul, *Gal. 1. 8. Though an Angel from Heaven Preacheth any other Gospel unto me, than that which I have received, let him be accursed.* Thou didst tell me by the same Apostle, *1 Cor. 4. 6. not*

to think of men above that which is written ; thou didst tell men in thy Gospel, Mat. 40. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve. This is the reason why I have not made Images, nor worshipped them, nor served them. But what shall a Papist soul answer, when Jesus Christ will speak with her thus : I told thee, Thou shalt not make unto thee any graven Image, or the likeness of any thing that is in heaven above, &c. I told thee, Thou shalt not bow down thy self to them, nor serve them. Likewise I told thee these words of Isaiah, 40. 18. To whom will ye liken God, or what likeness will ye compare unto him? and thou hast not kept my words. What shall this poor Papist answer ? I believe nothing but that the Pope and the Roman Church taught him the contrary, and Jesus Christ will undoubtedly reply, seeing thou hast preferred the Commandments of the Pope before mine ; Go away with the Pope and see whether he is able to deliver thee from everlasting fire, and perpetual Prison.

Secondly, It is written in several places of the Holy Scripture, that Jesus Christ is our Saviour and Redeemer, Act. 4. 12. and neither is there any Salvation in any other, for there is none other Name under Heaven given among men whereby we must be saved, as it is said in the Acts : It is also declared in 1 John 2. 1. We have an Advocate with the Father, Jesus Christ the righteous, and he is

is the propitiation for our sins. And in 1 Tim. 2: 5. *There is one Mediator between God and Man, the Man Christ Jesus.* And notwithstanding all that, the Papists call the Blessed Virgin the She Redeemer of the World, they say the Saints are in some way our Redeemers, they put their trust and confidence in them, as we may see in several Prayers, wherein they speak thus, *O great Saint, in whom I put my trust and confidence, &c.* and they take them for their Advocates and Mediators: and though Christ teaching his Disciples to pray, commands them to direct their Prayers to his Father, and say, *Our Father which art in Heaven, &c.* And tho' the Lord saith by Hosea, 13. *In me only is thy help there is no favour besides me.* Nevertheless the Pope to fatten his Cheeks, and fill his Trunks with Money, will have us to have recourse unto Saints, and take them for our Advocates and Mediators, as it may be seen in the Council of Trent, Sess. 25. It is then evident the Roman Church addeth to the Holy Scripture, and thinketh above that which is written; and she must not say she prayeth and beggeth the favour of the Saints, as we pray a Friend at Court to request a kindness from his Majesty; for in the first place it is written, *We have an Advocate with the Father, Jesus Christ the righteous,* and it is not written that any other is our Advocate.

Secondly,

Secondly, If the Kings Son should say, when ye will ask my Father any favour come ye unto me, and not unto another; if afterwards some body should go unto another, he should be very imprudent. Jesus Christ speaketh thus, *Mat. 11. 28. Come unto me all ye that labour, and are heavy laden, and I will give you rest.* Therefore we must not have another Advocate. Chrysostome speaking of the Woman of Canaan who though she were a sinner was bold to come unto Christ; saith thus, *En prudentiam hujus mulieris, non precatur Jacobum, non supplicat Joanni, non adit ad Petrum, nec Apostolorum cœtum respicit, aut ullum eorum requirit, sed pro his omnibus pœnitentiam sibi comitem adjungit, & ad ipsum fontem progreditur.* Behold the wisdom of this Woman, she doth not pray to James, she doth not beseech John, she goes not to Peter, she looketh not to the company of the Apostles neither doth request of any of them; but for all this she taketh Repentance for her Companion, and goeth to the very fountain it self.

Ambrose likewise answereth the carnal reason of the Papists. Solent, saith he, *misera uti excusatione, dicentes per istos posse ire ad Deum, sicut per comites itur ad Reges. Ideo ad Regem per tribunos & comites itur, quia homo utique est Rex; ad Deum autem, quem utique nihil latet, suffragatore non est opus, sed mente devota, ubicunque enim talis locutus fuerit, respondebit illi:* That is, They
are

proved Heretick?

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are wont to use a pitiful excuse, saying, *by these (Saints) they may have access unto God, as by Earls there is access to Kings. Therefore it is that by Officers and Earls access is made to the King, because the King himself is a man; but to come to God, from whom nothing is hid, there is no need of a spokes-man, but of a devout mind; for wheresoever such one speaketh to him he will answer him.* Hereunto I may add that which is written in Eccles. 9.5,6. *The dead know not any thing, neither have any more a portion for ever in any thing that is done under the Sun.* And therefore I may say the Roman Church intreateth in vain the help of the Saints. And the most learned Doctors thereof cannot say how they may hear the prayers of men; for they confess it is not a property of their happiness; and some say they see in the face of God, as in a looking-glass, all things here below. Some say they see only the things which belong to them. Some say God discovereth to them the Prayers of men; Some say the faithful which are upon the earth give notice of their desires and minds to the Saints, as the Angels do communicate their thoughts one with another. To make it short, the Roman Church is so uncertain, concerning the Saints, that oftentimes, as I think, she worshippeth and prayeth to them that are now burning in everlasting fire.

Thirdly, It is written in the first Chapter to the

the

the Hebrews, 1. 3. That Jesus Christ purged himself our sins; and in St. Paul to the Romans, Rom. 1. 1. There is now no condemnation to them which are in Christ Jesus. And in Rev. 14. 13. Blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labours, and their works do follow them. And in the Book of Wisdom canonized by the general Council of Trent, The souls of the Righteous are in the hands of God, and there shall no torment touch them. Nevertheless the Roman Church believeth and teacheth that there is a place called Purgatory, wherein the Souls of the Just are tormented and afflicted, some for a short time, some for a hundred years, some for a thousand and upwards, and others to the end of this World. I do constantly hold, saith Pope Pius the fourth, finding Purgatory to be very serviceable for his Kitchen, there is a Purgatory, and that the souls there detained are holpen by the suffrages of the faithful. Mandat sancta Synodus, (saith the Council of Trent) omnibus Episcopis, ut sanam de Purgatorio doctrinam a sanctis Patribus, & sacris Conciliis traditam, a Christi fidelibus credi, teneri, doceri, & ubique prædicari diligenter studeant. And though the Roman Church cannot tell whether this Purgatory is in the Air, or in the Earth; or in the place wherein sins were committed, yet she saith the Pope with a little Indulgence layed unto a Bead, or Cross;

or

or Medal, or with a Mass said upon certain dayes of the week, gives power to deliver from this Purgatory whom he pleaseth, and when he pleaseth. I say then in the first place since this Doctrine is not found in the Holy Scripture, the *Roman Church addeth to the Word of God*, and thinketh above that which is written.

Secondly, I shew she doth destroy her self, when she will have us to believe under the pain of damnation, that there is a Purgatory. For if there be a Purgatory, either it is to purge sins or to purge the pain due unto them: it is not for the first, because the *Roman Church* believeth Jesus Christ did by himself purge all our sins; and because they are to be purged afore we be separated from this World. It is then for the purgation of the pain; but the pain is punished and not purged; for a Gallows is not for the purgation of a Murther, but for the punishment of it. Therefore seeing Purgatory, according to the Papists, is only for the pain due to sins, they destroy themselves, when they call it Purgatory. For it hath no warrant in the Holy Scripture; Christ sheweth but two places, Heaven and Hell, saying that the rich mans soul, which was unmerciful to *Lazarus*, went after his death to Hell, and there was tormented, and that *Lazarus* soul (he being dead) was carried into *Abraham's Bosom*, a place

place of joy and comfort. To the Thief which was executed with Christ at his passion, and believed in him, Christ answered, *This day shalt thou be with me in Paradise*: which sheweth that the souls of the faithful never come into Purgatory fire, to be burnt and punished; for all their sins are forgiven, and consequently the punishment incident to the same is forgiven also, and their souls pass from death to life, namely Heaven. Rev. 14. 13. *Blessed are the dead which die in the Lord, from henceforth they rest from their labours, and their works follow them.* If from the time of their death they have blessedness and rest, then they are not in any Purgatory fire to be burnt and tormented. And Austin speaketh thus, *The first place the Faith of the Catholicks doth by divine Authority believe to be the Kingdom of Heaven, the second Hell; a third place we are utterly ignorant of; neither can we find any such in the Holy Scriptures.* And in another place he saith, *That they which believe a Purgatory fire, are much deceived, and that through a humane conceit.* Know this, saith he, *that when the soul is separated from the body, presently it is either placed in Paradise for its good works, or cast headlong into the bottom of Hell for its sins.* And Justin Martyr saith, *Post mortem statim fit bonorum & impiorum distinctio, & boni dicuntur in Paradisum;* That is, *Immediately after death there is made a separation between*
good

good and bad men, and that the good are carried un-
to Paradise.

Fourthly, The Papists hold their general Councils and their Pope cannot err; but they are deceived, for St. *Austin* plainly teacheth, that only the Scriptures cannot err; General Councils, saith he, which are gathered of all the Christian World, are often corrected, the former by the latter, when by any trial of things that is opened which was shut, and that is known which was bidden. If a General Council may be corrected, as saith *Austin*, ergo it may err; and therefore he speaketh thus to *Maximian* the Bishop of the *Arians*; Neither ought I to alledge the Council of Nice, nor thou the Council of Arimene, to take advantage thereby; for neither am I bound nor held by the authority of this, nor thou of that; for set Matter with Matter, Cause with Cause, Reason with Reason; try the matter by the authority of the Scriptures. The Council of Constantinople condemned the setting up Images in the Church, and the Council of Nice afterwards allowed them. One of them being contrary, must needs be erroneous. And that is granted by it self, when in a set form of Prayer, which is appointed to be said after every Council, they pray, That God would spare their ignorance, and pardon their errors.

The Pope himself may err. Pope *Innocentius* doth teach, That young Children cannot be

saved except they receive the Baptism of Christ, and also the Communion of the Body and Blood of Christ. Pope Galatius Decreed, that all they should be excommunicated which would receive the Sacrament of the Lords Supper but in one kind. But this Doctrine is taxed for an error by all Papists, and the Council of Trent made a Decree contrary to the Doctrine of the Pope Gelasius. *Si quis dixerit ex Dei præcepto vel necessitate salutis omnes & singulos Christi fideles, utramque speciem sanctissimi Eucharistiæ Sacramenti sumere debere, anathema sit.* Ergo the Pope of Rome may err, and we may see it in their Decrees, wherein it is written, that he is to be judged of none except he be found erring from the faith, whereby it appeareth that they thought he might err in matters of Faith, or else that exception was put in vain. All men are subject to error; all men are liars in their own words, and sinners in their works, therefore by their own confession, General Councils and Popes are not infallible; therefore when they say they cannot err, they both contradict themselves and add to the Word of God, and think above that which is written.

They boast also the Popes Supremacy; they say that the Pope hath preheminance or authority over all the other Bishops; but upon what ground, I know not. They say it is because he is Successor to Peter, and because Peter had such a preheminance and authority over the rest of the

the Apostles, therefore the Pope being his Successor, must be so over all Bishops. But it is false that *Peter* had such preheminance over the rest of the Apostles. I grant that Christ said to *Peter*, after he had confessed him to be that Christ, and the Son of the living God, *Thou art Peter, and upon this Rock I will build my Church;* but these words give no superiority to *Peter* above the rest, only they shew that the Church is builded, not upon the Person of *Peter*, but upon the Rock, namely upon Christ, whom *Peter* confesseth to be the Son of the living God; for as saith St. Paul, 1 Cor. 10. 4. *That Rock was Christ, and other foundation no man can lay, but that which is laid already, namely, Jesus Christ.* And in the second Chapter to the *Ephesians*, he saith, *That the Church is builded upon the Foundation of the Prophets and Apostles, Christ Jesus himself being the head-stone in the corner.* Where then can they find that *Peter* was made Prince of the Apostles? and had preheminance or authority over them? they answer it is when Christ gave unto *Peter* the Keys of binding and loosing; but hereunto I say, that Christ therein gave no authority more to *Peter*, than to the rest; for he doth not say I give unto thee, but I will give unto thee, which promise was afterwards performed, and when it was performed, the Keys or the power of binding and loosing was given not only to *Peter*, but,

also unto all the rest together. Go ye saith Christ unto all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.

And in *John*, the twentieth he speaketh thus, Receive ye the Holy Ghost ; whatsoever sins ye remit, they are remitted unto them, and whatsoever sins ye retain, they are retained. By these words we may see that Christ speaketh unto all the Apostles, and not to Peter only, and so it is evident that Peter received no power more than the rest of the Apostles ; Pray, let them tell me, where was Peter's Supremacy, when Paul reproved him to his face ? *Gal. 2. 11.* I withstood him to his face, saith Paul, because he was to be blamed. Where was Peter's Supremacy, when at the Council held at Jerusalem where the Apostles were, yet not Peter, but James ruled the Action, and according to his Sentence was the Decree made ? and when there was a contention amongst the Apostles, who should be the greatest amongst them, Christ told them plainly these words, *Luk. 22.* The Kings of the Gentiles exercise Lordship over them, and they that exercise Authority upon them are called Benefactors ; but ye shall not be so, but he that is greatest among you, let him be as the younger, and he that is chief as he that doth serve. If the greatest must be as the least, what authority hath he above the rest ? there-

proved Heretick.

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therefore since the Popes Supremacy over all the other Bishops, is grounded by the Papists upon *Peter's* Supremacy over the rest of the Apostles; and since *Peter* hath not such a preeminence or authority over them, it followeth that the Pope hath none over the other Bishops.

This is confirmed by St. *Hierosm ad Evagran* he saith, *That the Bishop of Eugubium, or any other the least See, is equal to the Bishop of Rome;* for they all joyned in the same Commission, they must serve in the Church, be diligent to discharge that great charge in the Church, which their Master Jesus Christ hath equally laid upon them. And Pope Gregory himself affirmeth, *That whosoever taketh the title of universal Bishop to his See, he cannot be less than Antichrist.*

Therefore the Roman Church addeth to the Word of God, and thinketh above that which is written, when she boasteth of the Supremacy, or Superiority of their Popes over all other Bishops, since this Doctrine hath no ground in the Holy Scriptures.

Fifthly, The Church of Rome believeth that their Pope hath authority to depose Kings and Princes, and to kill those they call Heretick. But upon what ground I know not; It is certain that in so doing or attempting to do, he is both a notable Traitor unto God, whose Au-

thority he doth claim and arrogate ; and unto Princes, to whom he is to be subject : for the pulling down of Princes God hath reserved to himself alone that power : for it is he *that putteth down the mighty from their seats, and exalteth them of low degree.* By me saith he, *Kings Reign, and Princes bear Dominion.* He removeth Kings, and setteth up Kings; seeing therefore it is God, that hath this authority proper to himself, which way can the Pope claim it, without injury to the Power of God ? they answer, it is by reason of his Keys ; but they must remember that the Keys given, were the Keys of the Kingdom of Heaven, and consequently by authority of the Keys he cannot meddle with terrestrial Kingdoms to shut out those that are in them. And he hath no more authority by the power of the Keys, or of binding and loosing, than any other Bishop ; for the Keys were given to all the rest of the Apostles as well as to Peter ; For Christ spoke thus ; *Joh. 20. 23. Receive ye the Holy Ghost, whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained.* And therefore for any Minister of the Gospel, thereby to claim authority above another, is contrary to the will of Christ, for they are all indifferently joyned in one Commission, and consequently have all equal authority. And therefore the Pope hath no more authority by the

vertue of his Keys, than any other Bishop, that is to say, none at all to depose Kings and Princes: his duty is rather to obey them, and to teach the same obedience to others, as the Apostles of Christ did. *1 Pet. 2. 13. Submit yourselves (saith Peter) to every ordinance of men for the Lords sake, whether it be to the King as supreme. And St. Paul saith, Let every soul be subject unto the higher powers, &c. and Christ himself said, His Kingdom was not of this world, he refused to be made a King. Himself payed tribute to Cæsar, and commanded others to do the same. If Christ were subject to Cæsar, is it not a shame to the Pope to exalt himself above Cæsar, I mean above a King?*

The Papists answer that he got this sovereign Authority by donation from *Constantine*, but I will grant some Christian Emperour was so foolish as to give his Empire (which is neither likely, nor credible) yet I say it was not lawful to take it, if he will be a Minister of the Gospel, or Successor of the Apostles: for Christ hath expressly forbidden his Apostles, and in them all the Ministers of the Gospel, all such Dominions, saying thus unto them, *Mat. 20. 26. The Kings of the Nations reign over them, and they that be great amongst them, bear Rule or Dominion, but it shall not be so with you; which words being prohibitory, shew that they must not reign like Kings of Nations, but they must serve in the*

the Church, and be diligent in the great charge that Jesus Christ hath laid upon them; and therefore the Pope hath no Authority over Kings and Princes, that may be seen by these words of Tertullian; *Colimus Imperatorem ut hominem a Deo secundum, & solo Deo minorem*; that is, *We honour the Emperour as the next man to God, and inferiour to God only.* And again he saith, that Princes are *a Deo secundi, post eum primi, ante omnes, & super omnes*; that is, *The second to God, the first next after God, and before and over all men.* Optatus, saith, *Super Imperatorem non est nisi solus Deus, qui fecit Imperatorem*; that is, *There is none above the Emperour but God only which made the Emperor:* and Chrysostome saith, *Parem nullum super terram habet*, that is, *He hath no equal on Earth.* And Gregory Bishop of Rome himself affirmeth, *That Power is given to Princes from Heaven, not only over Souldiers but Priests also*; and therefore it is evident that the Pope hath no authority over Kings and Princes: nor to kill those they call Heretick; for that Doctrine which they teach is contrary to Christs Doctrine, as we may read in St. Luke.

Because the Samaritans would not receive Jesus Christ, his Disciples James and John seeing this, said, *Lord wilt thou that we command fire to come down from Heaven, and consume them; but Christ turned and rebuked them, and said, ye know not what manner of spirit ye are of, for the Son of*
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Proved Heretick.

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man is not come to destroy mens lives, but to save them. It is certain that all Papists are not in that Opinion; some of them are very good, and I know some who would start, if they should hear such a Doctrine; but yet it is clear that this Doctrine is taught and practised amongst them. Their several Plots here in England, their Massacres in Ireland, France and other Countries, as we may read in History, and their proper words as they are written here prove it evidently.

Si vero Dominus temporalis requisitus & monitus ab Ecclesia, terram suam purgare neglexerit ab hac Heretica fœditate, per Metropolitanum Excommunicationis vinculo Innodetur, & si Satisfacere contempserit, ex tunc vasallos ab ejus fidelitate denunciaret absolutos, & terram exponat Catholicis occupandam; That is, If a Prince being admonished and required by the Church, shall refuse to purge his Countrey of that foul Heresie, let him be Excommunicated by the Bishop; and if he refuseth to give satisfaction, from that time let him pronounce his Subjects discharged of their Allegiance, and expose his Countrey to be possessed by the Catholics.

And in the following words, great Indulgences and Priviledges are granted to them which shall endeavour to destroy those they call Hereticks; *Catholici, qui crucis assumptæ Characterē, ad Hereticorum exterminium se accinxerint, illa gaudeant indulgentia, illoque Privilegio*

legio sint muniti, quod accedentibus in Terræ Sanctæ subsidium conceditur; That is, Let the Catholicks who taking the sign of the Cross, shall attempt to root out the Hereticks, rejoyce in that indulgence, and be defended with that Priviledge, which is granted to them who go to the Aid of the Holy Land.

Therefore I conclude that the Pope hath no power to depose Kings and Princes, nor to kill those that he calls Heretick, and that the Roman Church addeth to the Word of God, and thinketh above that which is written, and therefore she is Heretick. And if according to their Doctrine, those which are Heretick may be killed lawfully, and their Land possessed by the Catholicks, they being themselves Heretick, as it is proved clearly; I let to the Reader to draw the Conclusion.

6ly. Jesus Christ being about to leave the World, and his Disciples afflicting themselves, he doth not comfort them, by saying I leave you my Body, under the Species of Bread and Wine, but he tells them, *The poor alwayes ye have with you, but me ye have not alwayes; I came forth from the Father, and am come into the World; again I leave the World, and go to the Father, Joh. 12.8.16,28.* He tells them that his Father will protect them, and send them his Holy Spirit, and that he is going to prepare them a place in Heaven. He tells them of his
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Intercession, and of his second coming, and that the Heaven must receive him, until the time of the restitution of all things, Act. 3. 21. By these words it appeareth clearly that it is contrary to the Holy Scripture, to say, that the Body of Jesus Christ is yet upon Earth; yet the Roman Church believes that Christs Body is still upon Earth in several places; therefore she addeth to the Word of God, and thinketh above that which is written, therefore she is Heretick.

I know what the Church of Rome saith for the Proof of her Belief; her principal Argument is this; Mat. 26. 26. *Christ took bread and gave thanks, and said, Take ye and eat, this is my Body, which is broken for you.* Jesus Christ saith the Roman Church, is true: He hath said in giving the Bread, *this is my Body*, therefore this Bread ought to be changed into the true Body of Jesus Christ; and to shew (she saith) that it is not the Figure of Jesus Christ, and these words, *this is my Body*, are not Metaphorical (as the Protestant Church believeth) because he said, *which is broken for you*; now it is not the figure of Jesus Christ, which was broken for us, but the true Body.

To which I answer, it is certain that Jesus Christ is true, and though he said, *This is my Body which is broken for you*, and that it was the true Body of Jesus Christ which was broken for us, and not the Figure; that doth not hinder these

these words from being Metaphorical: And to let you see clearly, observe my reason. *This is my Body which is broken for you*, (is) that is to say *signifieth or representeth*, as you may see in several other passages of the Scripture, as for example in this; *the Rock was Christ*, where this word (*was*) means *did signifie or represent*. *Which is broken for you*, the Relative (*which*) doth not serve to shew the Transubstantiation, or that the Bread is changed into the true Body of Jesus Christ, because it is related to the word (*Body*) and not to the proposition, *This is my Body*; it hath relation to the Attribute, and not to the Subject; that which, according to Cardinal Cajetan, hindereth not this Proposition to be Metaphorical, no more than this, *the Rock was Christ*; for if the Evangelist had added, which was crucified, or which was raised again; as the Relative (*which*) would not hinder this Proposition from being Metaphorical; likewise these words, *which is broken for you*, hinder not the other Proposition, to be Improper or Metaphorical.

Mark, that his Body was not broken before he Suffered. How did he say then, *which is broken*, before it was broken? there is no sense of it but this; the Bread was broken, and signified that his Body should be broken; now as the breaking of the Bread, did signifie the breaking of his Body, so the Bread must signifie his

Proved Heretick.

his Body: but as his body was not broken indeed, when the Bread was broken, so the Bread could not be his Body indeed, for then his Body should have been broken, when the Bread was broken. If because Christ saith *This is my Body, this is my Blood*, they will have these words to be expounded Literally; why then do they not expound the other words of Christ literally also, as concerning the Cup? for the Text saith, that he took the Cup, and said, *This is my Blood*. I am sure they will not say that the Cup was the Blood of Christ, (as the words be) but they will grant a Figure in those words, namely *Continens pro Contento*, that by the Cup is meant the Wine in it; if then they will admit a Figure in this, why may not there be a Figure in the other? namely *Signatum pro signo*, that these words, *this is my Body* should be understood thus, the Bread is a Sign of my Body.

I may prove as well that Christ is a Door, because he saith, *I am a Door*; or a Vine, because he saith, *I am a Vine*; for his sayings are alike; Figurative Speeches must not be construed Literally: Now that they may see, that not we only say it is Bread and Wine after Consecration, Christ himself doth call it Bread and Wine after he had given it as he did before; *Mark 14. 25.* there he sayes, *I will drink no more of the fruit of the Vine*: Here Christ saith, that it was the



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the fruit of the Vine, which he drank, but his Blood is not the Fruit of the Vine, therefore Wine was his Drink, and not Blood; Therefore after Consecration, Wine was still Wine. And St. Paul saith plainly and expressely, 1 Cor. 11. 26, 27, 28. *That the Communicant doth eat Bread, Ergo, it remaineth Bread after the words of Consecration: For if it were Transubstantiated into the Body of Christ, then were there no Bread to eat, but the Body of Christ is the thing that should be eaten, and so it should not be called Bread.*

What I say, may be seen again by these words of Jesus Christ: when he said, Eph. 3. 17. *That he was the Bread of Life, and that all which would live, must eat him:* his Disciples murmured until he expounded his words, and how did he expound them? thus, *He that cometh unto me hath eaten, and he that believeth in me hath drunk.* After, when he instituted this Sacrament in like words, they murmured not, which they would as before, if he had not resolved them before, that to eat his Body and to drink his Blood, was nothing but to come to him, and believe in him: After he had said so, they murmured not, because they did see some reason in it. And as it is plainly said, Joh. 6. 63. *This is my Body,* so it is plainly said, *These words are Spirit,* that is they must be understood Spiritually, and not Literally; so saith Austin, *Believe and thou hast eaten.* It

It was Christs manner to teach by Similitudes, and Figures, shewing one thing by another. For Example, Christ calleth the Lamb the Passeover, in place whereof this Sacrament succeeded, and therefore presently after they had eaten the Passeover, Christ Instituted this Sacrament to be used for it; Christ, I say, called the Lamb the Passeover, and yet the Passeover was this, an Angel passed over the Houses of the *Israelites*, and struck the *Egyptians*; this was not a Lamb, and yet because a Lamb was a Sign of this Passeover, as the Bread and Wine is of Christs body, therefore Christ called the Lamb the Passeover, as he called the Bread and Wine his Body. That may be seen again in Circumcision, Baptism, and the Cup. For Circumcision is called the Covenant, and yet Circumcision was nothing but the cutting away of a skin; and the Covenant is this, *In Abraham's Seed all Nations shall be blessed, I will be their God, and they shall be my People, I will defend and save them, and they shall serve and worship me.* This is not Circumcision, and yet as though Circumcision were the Covenant itself, it is called the Covenant, because it signifieth the Covenant; so Bread and Wine are called Christs Body, because they signifie Christs Body.

Baptism is called Regeneration, and yet Baptism is a dipping our Bodies in Water, and Regeneration

neration is the renewing of the mind to the Image wherein it was Created. This is not Baptism, and yet as though Baptism were Regeneration it self, it is called Regeneration; because it signifieth Regeneration; so the Bread and Wine are called Christs Body and Blood, because they signifie them.

And the Cup is called the New Testament, and yet the Cup is but a piece of Metal, filled with Wine, and the New Testament is, *He which believes in the Son of God shall be saved.* This is not a Cup, and yet as though the Cup were the New-Testament it self, it is called the New Testament; so the Bread and Wine are called *Christs Body and Blood*, because they signifie *Christs Body and Blood*.

And this Doctrine of ours may be confirmed, because every Sacrament was called by the thing which it signified, and yet never any Sacrament was taken for the thing it self, It is the consent of all Writers, that a Sacrament is a Sign, therefore not the thing signified, no more than the *Bush* at the Door, is the *Wine* in the *Cellar*.

But what then will the Papists say, is there nothing in the Sacrament but *Bread and Wine*? Nay, we say not that the Sacrament is nothing but a bare Sign, or that we receive no more than that you see; for *Christ* saith, *that it is his Body*, and *Paul* saith, *that it is the Communion of*
Christs
eaten.

Christs Body and Blood: Therefore there is more in Sacramental Bread than in common Bread; though the nature be not changed, yet the use is changed; it doth not only serve the body as it did before, but also it bringeth a bread with it which nourisheth the Soul; for as sure we receive bread, so sure we receive *Christ*. And you may see this by this Similitude; Thou hast an Obligation in thy hand, and I ask thee what hast thou there? and thou sayest, I have here an hundred Pounds; why, say I, there is nothing but Paper, Ink and Wax. Oh, but by this, sayst thou, I will recover an hundred Pounds, and that is as good. So this is as good, that under these signs you receive the vertue of *Christs Body and Blood* by Faith, as if you did eat his *Body*, and drink his *Blood* indeed.

7thly. This Doctrine of Transubstantiation is also contrary to the Senses, to Reason, and to the Holy Fathers.

When the Church of *Rome* would oblige me to believe that what my Senses behold, is not Bread nor Wine, but the true *Body and Blood* of *Jesus Christ*, it is clear that it is contrary to them, since they are sensible of the contrary; for my eyes see them to be Bread and Wine; I smell Bread and Wine; I tast Bread and Wine; and my hands feel Bread and Wine.

They confess with us, that it is contrary to the Senses, but that this Mystery ought not to

be measured by the Senses, and that Jesus Christ being true, and having taken Bread and Wine, saying, *this is my Body, and this is my Blood*; this Bread and Wine must be changed into his Body and Blood: that indeed it is contrary to the Senses, but they ought not to be Judges in the Mysteries of Faith.

I answer, that Jesus Christ made use of the Senses to prove to his Apostles, that he was not a Spirit, but a body, when he saith to them, *Luk. 24. 32. Handle me and see, for a Spirit hath no flesh and bones as ye see me have.* And if the Fathers Disputing against the *Marcionites* and *Eutichians*, the former of which believed that Jesus Christ had not a true body, but only the appearance; and the latter, that the substance of his body was changed into the Godhead, after his Resurrection: they made use of the same words of Jesus Christ, *Handle me and see, for a Spirit hath no flesh and bones as ye see me have.* To prove the falsity of their belief, I may, after their example, make use of my Senses in the Sacrament of the Eucharist, and and say, to let the Church of *Rome* know, that what they believe to be the true Body and Blood of *Jesus Christ*, is truly Bread and Wine, *Handle and see.*

They say besides that, the reason why *Christ's* Body was not seen in the Sacrament, it is because he is there miraculously, and that there

is a Miracle in the Sacrament; whereunto I answer, that if the Bread be turned into the very Body of *Christ*, by a Miracle, then should it appear visibly so: for the nature of every Miracle is to be visible to the outward eye and senses, as when *Christ* turned Water into Wine; it was visibly Wine; when *Moses's* Rod was turned into a Serpent, it was visibly a Serpent; and so if the Bread be turned into the very Body of *Christ*, it is visibly a body, if they will hold a Miracle therein. But *Austin* answereth there is no Miracle in the Sacrament, saying thus, *Honorem tanquam Religiosa possunt habere, stuporem tanquam Mirabilia non possunt*: That is, the Sacraments may have honour as things Religious, but are not to be admired as Miracles.

8thly. It is also contrary to reason, first, because it supposes the same body in several places at one time; a body may be considered objectively at one time in several places, but that it should be physically or substantially in many places at one time altogether, as the Church of *Rome* would have, which saith and obligeth to believe, that the body of *Jesus Christ* is substantially in Heaven, and Earth, and in every place, where the Priest pleaseth to consecrate, or pronounce these words, *This is my body, this is my blood*; and in every part of the consecrated bread: so that if you divide it into a thousand parts, it is there in every part wholly

wholly: it is that which is contrary to reason, because according to reason, a body of six foot in dimension, cannot occupy no more place, than the circumference of six foot; and though it may be successively in several places, yet it cannot at the same time.

And these words of *Peter, Act. 3. 22.* whom the Heaven must receive until the times of restitution of all things prove my sayings evidently. For if his Body be in Heaven, and that he hath a true Body (as all men know he hath) how can it be that it should be both in Heaven and in Earth, as touching his Body, at one time? for though he have a glorified Body, yet he retaineth the nature and property of a true Body still, which can be but in one place at once; and so saith *Austin, Corpus Domini in quo resurrexit, uno tantum loco esse potest*: That is *The Body of the Lord wherein he rose again, can be but in one place only.*

Secondly, It is against Reason, because it maketh Accidents exist without any Subject; it is the nature of Accidents to be joyned to their Subject: as for Example, it is the nature of the whiteness of a Stone to be joyned to the Stone; so that if you destroy the nature or substance of the Stone, you must of necessity destroy its whiteness, and other its Accidents, and according to the Opinion of modern Philosophers, who say that Accidents are nothing else

else than matter modified, that is to say, as it is disposed to this or that fashion, it followeth that matter cannot be destroyed without its Accidents being destroyed likewise with it. It is the Opinion of Iræneus, who saith, *That we cannot consider water, without its humidity, nor fire without heat, nor a stone without hardness; these things being so united, that the one cannot be without the other, but that they must exist together.* And the Church of Rome teacheth the contrary, for in their mystery of Transubstantiation, they put the Accidents without any Subject; they put colour and quantity without matter, smell and taste without substance; hardness and humidity without their being any thing that is hard and moist, which I may very well say or affirm is contrary to reason.

Ninthly, Likewise it is contrary to the holy Fathers; they say that the Eucharist Consecrated is Bread, such as we eat, and which satisfieth the Belly.

Theodoret saith, Neque enim signa mystica post sanctificationem recedunt a materia sua, manent enim in priore substantia, figura & forma, & videntur & tangi possint sicut prius, That is, The mystical signs after Consecration do not depart from their nature, for they abide still in their former substance, figure and form, and may be both seen and felt as before.

The same Theodoret saith, *That Jesus Christ*

hath honoured the vi sible Symbols with the Name of his Body and Blood, not in changing their nature, but in adding grace to it.

Chrysostome saith, That the Mystical Symbols do not lose their proper nature, but remain in their first substance, as the Body of Christ hath preserved the true substance of a Body when it was glorified.

And Pope Galasius saith, That the Consecrated Bread is honoured with the name of the Body of the Lord, and yet the nature of Bread remaineth in it; *non desinit, inquit, substantia vel natura Panis & Vini: & certe, Imago & Similitudo Corporis & Sanguinis Christi in actione mysteriorum Corporis Christi Celebratur.* That is, The substance, saith he, or nature of Bread and Wine doth not cease, and verily there is the Image and Similitude of the Body and Blood of Christ, celebrated in the action of the mysteries of the Body of Christ.

Origines saith thus, The Bread that is sanctified with the Word of God, as touching the material substance thereof, goeth into the belly, and forth again like other meats.

Chrysostome writing to the People of Antioch, saith, God giveth us things spiritual under things visible and natural; and again, Being sanctified it is delivered from the name of Bread, and is exalted to the name of the Lords Body, although the nature of the Bread still remaineth.

Justin

Justin Martyr Bishop of *Lion* saith, That our flesh is nourished with the Cup, which is the Blood of Christ, and is increased with the Bread which is the Body of Christ. This passage destroyeth those of the Roman Church, who because that the Bread and Wine are changed into the Body and Blood of Christ, are compelled to say, that our Body is not nourished with the Bread and Wine but with their Accidents, or by some substance that God createth.

Tertullian saith, *Jesus Christ* took the Bread, and giving it to his Disciples made it his Body, saying this is my Body, that is to say, (saith Tert.) the figure of my Body.

And *Austin* saith, *Non dubitavit dominus dicere, hoc est Corpus meum, cum daret signum corporis sui.* That is, The Lord doubted not to say, this is my Body, when he gave but the sign of his body.

Christi miranda patientia adhibuit Judam ad convivium, in quo corporis & sanguinis sui figuram discipulis tradidit; That is, The admirable patience of Christ, (saith *Austin*) admitted Judas to the Banquet, wherein he delivered to his Disciples the figure of his Body and Blood.

He saith that the Sacraments are called by the name of the things they represent.

The Sacrament then of the Lords Supper may be taken either conjunctively with what it represents, and in this sense it is said to be the

the Body and Blood of Christ ; or separately from the things which it signifieth, and in this sense, it is the type, the symbole, or figure of the Body and Blood of Jesus Christ : and that is to be seen in the affairs of the World, where we say the Letters which are brought, wherein is contained the pardon, which the King giveth to a Criminal, are the Kings Pardon.

Baronius saith, that *Theodore* Bishop of *Rome*, for the Condemnation of *Pyrus*, and the Council held at *Constantinople* for the Condemnation of *Photius*, took the Consecrated Cup, and poured Ink into it, and having dipped their Pens into these two mixt Liquors, they subscribed the Depositions of these Men. If they had believed that the Consecrated Wine was the Blood of Jesus Christ, as now the Church of *Rome* believeth, is it credible that they would have mixt Ink with it, and dipped their Pens with it ? no, it is not to be believed, for the Church of *Rome* would not do so now, but would believe they should commit an horrible Sacriledg.

That which confirms all that I am about to alledge from the Fathers against the pretended mystery of Transubstantiation, is, that when they Disputed against Idolaters, they confuted them with these words ; *Why do ye adore what your hands have made, and which hath neither Speech, nor motion, and which is subject to fire,*
and

and to corruption, and to be stolen away by Thieves?

If at that time, they had believed that Jesus Christ had been under the Accidents of Bread and Wine, and if the Fathers had taught that Doctrine, it is most certain the Idolaters would have retorted their Argument, and have said, that the God which they adored in the bread was a work of their own hands, which hath neither speech, nor motion, but was subject to corruption, to fire, and to be stolen away; but we do not find they made such an Answer. Therefore it is a sign that this Doctrine was not taught by the Fathers but was contrary to them. Moreover, if they had believed Transubstantiation, that is to say, the changing of the Bread and Wine into the true Body and Blood of Jesus Christ, they would not have failed to instruct us that a body is under a point that it hath Accidents without any Subject; that it is after the manner of a Spirit; they would have taught us what nourishes our bodies in the receiving of the Sacrament and from whence come the worms which are ingendred in the bread; they would have told us what kind of action it is which maketh Christ exist under the species of bread and wine; whether it was a Reproduction, or Adduction, or Ubification? I say they would have taught us all these things, since the Church of *Rome* giveth now a particular Instruction in it; now since they

they were as wise and learned, as the present Doctors of the Church of *Rome* now, and since they said nothing of it, it is a mark that this Doctrine was contrary to their Opinion.

And when they disputed against the *Marcionites* and *Eutichians* the former of which believed that Jesus Christ had not a true body, but only an appearance; and the latter that the substance of his body was changed into the Godhead after his Resurrection; they alledged these words of our Lord, *Luk. 24. 39. Handle me and see, for a Spirit hath no flesh and bones as ye see me have.* If they had believed that in the Lords Supper the Accidents had continued without the substance of bread and wine (as the present Church of *Rome* believes) the *Marcionites* would not have failed to alledge this example to prove that the senses perceived in Jesus Christ an appearance of a body without reallity, as they did see in the Lords Supper an appearance of bread and wine when they were not really there. But so it is that they did never alledge such an Example; therefore I may truly say that this was not the belief of those times, and that it was contrary to the opinion of the antient Fathers.

And to shew you the right Father of Transubstantiation, it was one of the Dreams of *Innocentius* the third, in the year of our Lord 1215. So many years passed before Transubstan-

stantiation was named, and then a Pope set it first on foot; so it came out of *Rome*, and for want of Scriptures hath been defended with Fire and Sword.

You see then that the Doctrine of Transubstantiation is contrary to the Holy Scriptures; and since notwithstanding the *Roman Church* doth believe it, it is evident they add to the Word of God, and think above that which is written, and therefore they are Heretick.

The *Roman Church* doth not only think above that which is written, and add to the Word of God; but also diminisheth from it, as I will shew you evidently.

First, The Apostle of the *Gentiles* will not only have us to speak in the Church with a known tongue; but also he sheweth the confusion of them which speak in an unknown. Except Pipe or Harp saith he, give distinction in the sound, how shall it be known what is Piped or Harped? if the Trumpet giveth an uncertain sound, who shall prepare himself to the Battle? So likewise you, except ye utter by the tongue words easie to be understood, how shall it be known what is spoken? for ye shall speak into the air. I thank my God, saith he, I speak with tongues more than you all, yet in the Church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue. And the *Roman Church*
must

must not say St. Paul thereby speaketh concerning Sermons, and consequently doth not speak against her, because she preacheth in known tongue, for St. Paul speaketh concerning Prayers Psalms, and Thanksgivings. vers. 14, 15, 17. If I pray, saith he, in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also, I will sing with the Spirit, and I will sing with the understanding also; else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? And notwithstanding this ordinance of Paul, and the confusion of them which go against it, as it is declared by the comparisons of the Pipe, Harp, and Trumpet, the Roman Church prayeth, singeth, and giveth thanks in an unknown tongue: and though in the Primitive Church the Blessings of other common Prayers are performed in the vulgar tongue, Gretzer. def. cap. 16 lib. 2. *& lingua auditoribus non ignota omnia peragebantur-, & consuetudo ita ferebat ut tota Ecclesia simul psalleret, all things were dispatcht in a language not unknown to the People, and the custom, was that the whole Church did sing together. And a multitude of their Authors acknowledge, that the publick prayers in the first age were in a tongue, that the people understood. And though*

though *Austin* saith, *Deus vult ut quod canamus, intelligamus, & humana ratione, non quasi a-vium voce canamus*; God requires that we understand what we sing, like men endued with reason, and not chatter like birds.

Nevertheless, when the Bishops of Rome had mounted themselves to an eminent degree of grandeur in the world, then nothing would serve their turnes, but they must be giving Laws, and prescribing Rules, though never so irregular and unreasonable; and as Conquerors usually bring in, and oftentimes impose their own language, on those they have subdued, and intied for their Slaves; so the Popes made it their business to plant their Roman Rites, Ceremonies and Language in what other Churches they could, that the same might afterwards serve as an argument of their Jurisdiction, and the others dependence.

It is then manifest the Roman Church diminisheth from the Word of God, and thinketh above that which is written.

Secondly, *St. Paul* writes to the *Colossians*, *Col. 2. 16. Let no man judge you in meat or drink;* And to the *Corinthians*, *1 Cor. 10. 24, 25, 27, Whatsoever is sold in the Shambles, that eat, asking no question for conscience sake: If any of them that believe not, bid you to a feast, and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience sake;* and writing to *Timothy,*

Timothy, he saith, 1 Tim. 4. 4. Every creature of God is good, and nothing to be refused, if it be received with Thanksgiving. And concerning Marriage, he saith, Have we not power to lead about a Sister, a Wife, as well as other Apostles, and as the Brethren of the Lord and Cephas. And a Bishop can be the husband of one Wife, and in the thirteenth to the Hebrews, Marriage is honourable to all, and the bed undefiled; but Whoremongers, and Adulterers God will judg: and in writing to Timothy, he saith, forbidding to marry, and commanding to abstain from meats, is a Doctrine of Devils; if thou puttest brethren in remembrance of those things, thou shalt be a good Minister of Jesus Christ nourished up in the words of faith, and of good Doctrine, whereunto thou hast attained. And Jesus Christ himself honoureth so much the marriage of the Priests, that he chuses the Son of the High Priest Zacharias, to be his forerunner, 1 Cor. 7. 2. Because of Fornication, saith Paul, let every man have his own Wife; that is, whoever hath not the gift of Continency, whether Clergy or Lay-man; so saith Chrysost. hom. 19. upon these words. And the Roman Church commandeth to abstain from meat in certain time and dayes, and all Bishops & Priests to marry; and in the Council of Nice, of which the Ecclesiastical Historian Socrates, Lib. I. Cap. II. writes thus; It pleased some of the Bishops to bring in a New Law into the Church

Church, that those that were dedicated to the holy Ministry viz. Bishops, Priests, or Elders, and Deacons should not sleep any longer with their wives: But *Paphnutius* an Egyptian Bishop, who had one of his eyes pluckt out formerly for the Testimony of Iesus, stood up in opposition thereunto, crying out aloud, that they should not impose so heavy a yolk, for the Marriage Bed was honourable, and Matrimony unpolluted, lest with too much preciseness they should rather hurt the Church; for all men could not bear the exercise of Continency, and that accompanying with mans lawful wife, was not breach of chastity. Which prevailed so far, that the Council acquiescing in his opinion, only decreed that the Clerks should not accompany with other women, besides their wives.

But Gregory the seventh by cruel decrees of Excommunication, deprived Ministers of their lawful wives, and compelled the Clergy to the Vow of Continency; and the Council of Trent forbids Marriage unto all those that are in Orders, and curseth those that say that they may marry. *Si quis dixerit Clericos in sacris Ordinibus constitutos, vel Regulares castitatem solemniter professos posse Matrimonium contrahere, contractumque validum esse, non obstante Lege Ecclesiastica vel Voto, & oppositum nihil aliud esse quam damnare Matrimonium, posseque omnes contrahere Matrimonium, qui non sentiunt se castitatis, etiamsi*

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vovimus,

reuerint, habere donum, Anathema sit.

It is then manifest the *Roman Church* diminisheth from the Word of God, and thinketh above that which is written.

She forbiddeth also the holy Scriptures to the common People; and in the Council of *Trent*, it is written, if the reading of the holy Scripture, is permitted indifferently in a known Tongue amongst all People, it will be more hurtful than profitable. And so the *Roman Church* is wiser than *St. Iohn* *Ioh. 5. 39.* which saith, *Search the Scriptures, for in them ye think ye have eternal life*; and wiser than *St. Paul*, who writting both to the Bishops, and all his Brethren, either Men or Women, either young or old, speaketh thus: *I charge you by the Lord, that this Epistle be read unto all holy Brethren.* *1. Tess. 5. 27.* and writing to the *Colossians*, he saith, *When this Epistle is read amongst you, cause that it be read also in the Church of the Laodiceans, and that ye likewise read the Epistle from Laodicea.* *Coloss. 4. 16.*

The People of *Berea* were highly commended that they searched the Scriptures, to see whether those things were true or no, which *Paul* himself teacheth. *Act. 17.* For whosoever he be, though he were an Angel from Heaven, if he teach Matters contrary to the Doctrine of the holy and Canonical Scriptures, were to hold him accursed, as the (*Gal. 1. 8.*) Apostle of
Jesus

Iesus Christ commandeth ; and the Church of Rome forbiddeth them to the common People, saying , it is perilous , it causeth schisms, Sects, and Heresies, as if she were wiser than Christ, St *John* and St. *Paul*.

Thirdly, We read in St. *Matthew* , *Mat. 26. 27.* *Christ took the Cup and gave it to them, saying, drink ye all of it ;* and the Roman Church will have no body to drink of the Cup but the Priests ; thinking Iesus Christ spake to the Priests only, when he said, *drink ye all of it.* But St. *Paul* writing to the *Corinthians* amongst whom were more Laicks than Priests, sheweth the contrary , saying *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.* And though in the general Council of *Constance* , the Roman Church doth confess this holy Sacrament was received in the primitive Church with the Bread and the Cup ; yet in the general Council of *Trent* she speaketh thus: *If any man saith , that the Catholick Church had no just reasons to give the Communion to the Laicks, and Clerks who do not say Mass , under the Accidents of Bread only , and that she erred in that, let him be Anathema.*

Their Reasons why they took the Cup from them, are (say they) many Inconveniencies and several Absurdities. But besides, there is no inconveniency ; though there should be any, it ought not to be above the Commandment of

Christ and *Paul*. Christ, the primitive Church, and the Apostles, were very wise and prudent; and seeing they have commanded and given the Sacrament with the Cup, the *Roman Church* ought to follow their example, and obey them. If there were any Inconveniency, Iesus Christ who is very wise, and the Apostles, should have remedied it; therefore since they have not forbidden the Cup, the *Roman Church* must not forbid it. And as well and by as good Authority may they take the Bread from the People likewise; and Pope *Gelasius* did decree that all should be Excommunicated, which would receive but in one kind; therefore, as you may read in the beginning of this Treatise, since that Church is Heretick, which addeth to the Word of God, or diminisheth from it, or thinketh above that which is written; the Church of *Rome* taking away the Cup from the common people, and from the Clerks which are not Priest, it is clear that she diminisheth from the holy Scripture, since we are commanded to drink of the Cup; for, as it is said here above, Christ saith, *Drink ye all of it*; and St. *Paul* speaking indifferently unto all, says thus; *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup*; and consequently it is manifest, that she is Heretick.

They say true the Church of God here upon Earth is visible to the outward eye, and was so
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always; and so they tell us, that our Church is not the true Church of God, because it was not always visible to the outward eye; for where was your Church (say they) before *Calvin*, *Luther*, and those that you call Reformators?

To which I answer, That though the true Church of God here Militant upon Earth were always, yet she was not always visible to the outward eye; pray let them tell me, where the Church was visible, when being gathered at *Ierusalem*, there arose a great Persecution against her, in so much as they were all scatter'd: for as it is said in the *Acts* 8.1. *At that time there was persecution against the Church that was at Ierusalem, and they were all scattered abroad throughout the regions of Judea and Samaria.* Where was the Church of God visible when *Iesus Christ* was smitten, and all the rest were scattered and hid, as it is written in *Mark*? Where was the Church visible in the time of *Elias* the Prophet, when he complained that he was left alone? O Lord, said he, *they have forsaken thy Covenant, they have destroyed thine Altars, and slain thy Prophets with the sword, and I am left alone.* By these words, *I am left alone*, every body may see that *Elias* knew not where was the true Church of God; though as it is manifest by the Answer which God gave him, there were, besides him, seven thousand true worshippers of God yet remaining, which had not bowed their

knee to *Baal*. The true Church of God then may be though she is not visible to the outward eye. So was the primitive Church, in the time of the Heathen Emperors; so she was in the days of Queen *Mary* here in *England*; so she was in the other Times, when she was persecuted by the *Romish* Popes; and so she was before the days of *Calvin*, *Luther*, and all the other Reformators; she had her secret Meetings and Assemblies, though unknown to her persecutors; there were in those days many true worshippers of God, which were not partakers of the Errors and Corruptions of the Church of *Rome* and who had their secret Meetings amongst themselves, though they were unknown, though they were not visible to the *Papist*. And therefore they do not conclude well, when they hold stiffly that the Church of *England*, is not the true Church of God, because before the days of *Calvin*, *Luther*, and other Reformators; she was not visible to their eyes; seeing I have proved clearly that a Church may be a true Church of God, though not visible to the outward eye.

They hold besides, their unwritten Traditions to be received with equal and like Authority, as the holy Scripture; and consequently, they hold the sacred Scripture to be imperfect, and not contain all things necessary to Salvation. That this is their Doctrine, may be seen

in the Council of Trent, by these following words:
*Nec non Traditiones ipsas, tum ad fidem tum ad
 mores pertinentes, tanquam vel ore tenus, a Cri-
 sto, vel a Spiritu Sancto dictitas, & continua suc-
 cessione in Ecclesia Catholica Conservatas, pari
 pietatis affectu ac reverentia suscipit ac veneratur.*
 That is, This general Council receiveth and ho-
 noureth with an equal piety and reverence the Tra-
 ditions as well belonging to faith as manners; as
 they were dictated by the Holy Ghost, or by the ve-
 ry mouth of Christ, and kept in the Catholick
 Church by a continual Succession. And again in
 this same Session, *Qui traditiones prædictas sciens
 & prudens contempserit, Anathema sit.* Whoso-
 ever knowing the said Traditions, and shall purposely
 contemn them, let him be Anathema. And
 Pope Leo the fourth, saith thus He that receiveth
 not without difference the Popish Canons, as well as
 the four Gospels, believeth not a right, nor hol-
 deth the Catholick Church effectually; and so they
 do not hold the holy Scriptures to be perfect,
 and to contain all things necessary to Salva-
 tion, which is against these words of Iohn,
*These things are written that ye may believe, and
 that in believing you may have life eternal.* Con-
 trary to St. Paul 2. Tim. 3. 15. who saith, Thou
 hast known the holy Scriptures, which are able to
 make thee wise unto Salvation through Faith
 which is in Christ Iesus. And contrary to Chri-
 stom, who saith, *Whatsoever is requisite for our*

Salvation is contained in the Scriptures : And in another place he speaketh thus ; All things are clear and manifest in the Scriptures ; and whatsoever things are needful, are manifest there.

Therefore I conclude thus , since , as saith *Ireneus*, l. 5. c. 17. *Heretici sunt qui supra Scripturam sapiunt ;* and since that Church is Heretick which is obstinate in her Errors; and since that Church is obstinate in her Errors , which refuseth to obey the holy Scripture in several points both of faith and practice ; and since that Church refuseth to obey the holy Scripture which addeth to the Word of God , and diminisheth from it , and thinketh above that which is written ; for God saith, *Deut. 4. 2. Ye shal not add unto the word which I command you, neither shal you diminish from it.* The Roman Church adding to the Word of God, and diminishing from it , and thinking above that which is written, (as I have prov'd clearly) it followeth that she refuseth to obey the divine and sacred Scriptures ; and consequently, that she is obstinate in her Errors ; and therefore that she is Heretick. I could say more , but I think this sufficient to prove what I did undertake in this small Treatise.

It is then with good reason I am gone out of that Communion ; when I was amongst them, I dare say, both my Ignorance and Zeal were
such

such these last few years, that the special Motives which induced me to enter into a Covent, being about 17. years old, was to Preach the Holy Gospel unto them that I did believe deceived, and to give the light of the Truth to the Protestants, which I thought to live amidst the darkness of Ignorance. I continued in that resolution about 11. years, and being ready to perform it, that which happened to St. Paul, almost happened unto me; for as he went unto the High-Priest, and desired Letters from him to Damascus to the Synagogues, that if he found any of this way, whether they were Men or Women, he might bring them bound unto Jerusalem; and as he came near Damascus, suddenly shined round about him a light from Heaven; he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks; and he trembling said, what wilt thou have me to do, O Lord? the Lord said unto him, Arise and go into the City, and it shall be told thee what thou must do: The men which were in journey with him, brought him in to Damascus, he there received his sight by Ananias, and was filled with the Holy Ghost, and having lived certain days with the Disciples which were at Damascus, he Preached Christ, whom he did persecute, that he was the Son of God. And when I was ready to ask

ask and receive Letters to *Turky* or *England*, that I might bring unto the *Roman Church* those that I could find separated from her, whether they were Men or Women, and being ready to perform my resolution, I heard an inward voice saying unto me, Thy zeal is not just, those which thou wilt persecute, are the true Children of God; astonished by that voice which spoke to my heart, I answered, Lord, let me know the truth; and after I had several times instantly begged that favour from the Lord, his Divine Providence presented me two Books, *The Perpetuity of Faith*, written by one *Claude Minister* living at *Paris*; and *Calvin's Institutions*; and after I had examined, and compar'd these two Books with the holy Scripture, and discours'd some few days with the said *Claude Minister*, I found that this inward voice which spoke to my Heart was true; therefore leaving my first resolution I came in to *England*, not that I might bring unto the *Roman Church* those that I should find separated from her, but that I might separate them, that I should find of that Communion.

I thank God, because he made me know the truth, and I will give him thanks as long as I live; it is certain I am out of my countrey, and separated from my Friends and Kindred; it is, because they would not give me leave to serve God and worship Him according to his Will,
and

and Commandments. I know they curse me, and call me Heretick and Excommunicated; but I had rather bear the Curse of men, than of God. *Whosoever*, saith Christ, *Mat. 10. 31. loveth Father or Mother, or Brethren, or Sister more than me, he is not worthy of me*; such love better their Brethren than Christ, who to please and humour them, keep not his commandments. Christ taught me not to be ashamed, nor to blush for the Gospel, and *whosoever shall deny him before men, he will deny him before his Father which is in Heaven: Mat. 10. 33.* I will confess him before all men, and obey him, and suffer what he pleaseth for his sake; therefore I say, who shall separate me from the truth of the holy Scriptures? shal tribulation, or distress, persecution or famine, or nakedness or peril, or sword? I hope that neither death nor life, nor Angels, nor Principalities, nor Powers, nor things present nor things to come, nor any other Creature, shall be able to separate me from the truth of the Holy Scriptures. I pray to my God to keep me *in that mind as long as I live*, Amen.

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